

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 3697.
NEW SERIES, No. 801.]

LONDON, SATURDAY, MAY 3, 1913.

[ONE PENNY.]

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THE ANNUAL MEETING

WILL BE HELD AT

Newington Green Chapel,

on WEDNESDAY, MAY 7.

Speakers: Rev. P. H. WICKSTEED, Dr. LIONEL TAYLER, Mrs. EVELEGH, and the Missionaries.

Tea and Coffee 8 p.m.

Chair to be taken by F. W. TURNER, Esq., at 8.30 p.m.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

You are cordially invited to attend the
20th Annual Meeting,

which will be held at Essex Hall, Essex-street, Strand, W.C., on Friday, May 16, 1913.

The President, Rev. PHILIP H. WICKSTEED, M.A., will take the Chair at 7 p.m.

Speakers: Rev. Charles Hargrove, M.A.; Rev. W. G. Tarrant, B.A.; Rev. J. Park Davies, B.A., B.D.; Miss Clara C. Lucas; Rev. J. Morgan Whiteman; Rev. Isaac Wrigley, B.A.

From 5 to 7 p.m., the President and Mrs. Wicksteed will be "At Home" to members and friends.

British & Foreign Unitarian Association

ANNIVERSARY MEETINGS.

Tuesday, 13th May. Religious Service at Rosslyn Hill Chapel, Hampstead, at 7.30 p.m. Preacher: Rev. J. H. Weatherall, M.A.

Wednesday, 14th May. The Essex Hall Lecture by Rev. Alexander Gordon, M.A., on "Heresy, its Ancient Wrongs and Modern Rights, in these Kingdoms," 11 a.m. Admission by Ticket, free on application.

Wednesday Evening. Public Meeting at Essex Hall, 7.30 p.m., in commemoration of the passing of the Trinity Act, 1813. Addresses by Rev. J. Edwin Odgers, M.A., D.D., "Our Inheritance from the Past"; Rev. Simon Jones, B.A., and Mrs. H. D. Roberts, "Our Work in the Present"; Sydney Jones, Esq., M.A., "The Next Step Forward." Chairman: Chas. Hawksley, Esq.

Thursday, 15th May. Annual Business Meeting of the Association, at Essex Hall, 10 a.m. CONFERENCE on "The Work of the Association" will follow.

Thursday Evening. Conversazione at the Portman Rooms, Baker-street, W., 8 p.m. Tickets 1s. each; on and after 14th May, 2s.

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TUESDAY, MAY 13, 1913,

Rev. T. P. SPEDDING, President,
In the Chair.

CONFERENCE at 11 a.m. on

"Forward Movement Ideals and Work."

LUNCHEON at the Holborn Restaurant at One o'clock. Tickets 2s. 6d.

At 3 o'clock an Address will be delivered at Essex Hall by the

Rev. LUCKING TAVENER
(Aberdeen),

"ART AND ITS PLACE IN RELIGIOUS INSTRUCTION."

President's Address and Business Meeting at 4 p.m.

Afternoon Tea at 5 p.m.

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CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

ANNUAL MEETING,

Essex Hall, Essex Street, Strand, W.C.,
THURSDAY, May 15, 2.30 o'clock.

MRS. ROBERTS (President of the Liverpool Postal Mission) in the Chair.

Supported by Miss Tagart, Mrs. Macky (of New Zealand), Mr. V. Govindan (Madras Postal Mission), Rev. W. R. Clarke Lewis, H. G. Chancellor, Esq., M.P., and Others.

Tea and Reception by Central Postal Mission Committee, 4.30 o'clock. Friends and Supporters cordially invited.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Barmsey, Fort-road, 7, Rev. GEORGE CARTER.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. C. ROPER, B.A.; 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30.
 Forest Gate, Upton-lane, 11, Mr. F. COTTIER; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. W. WOODING.
 Kilburn, Quex-road, 11, Rev. G. C. CRESSEY, D.D.; 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. F. W. G. FOAT, Litt.D., M.A.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. JAMES HARWOOD, B.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Dr. JESSIE CAMPBELL; 6.0, Rev. T. F. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. W. H. DRUMMOND.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30, Rev. E. W. LUMMIS.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 (DEAN Row, 10.45 and
 (STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. G. B. STALLWORTHY.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Mr. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 3, Rev. E. G. EVANS, B.A.; 6.30, Rev. H. R. TAVENER.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. JOHN HINKINS, M.A.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER, B.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. JACKS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. NEANDER ANDERTON, B.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpelier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Mr. J. W. GALE.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

VICTORIA, BRITISH COLUMBIA.

Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

FARRAR.—On April 29, at Healing, near Grimsby, to Harold and Dorothea Farrar, a daughter.

MARRIAGES.

ENRIQUEZ—COVENTRY.—On April 25, at Hampstead, Albert Enriquez, of 136, Fenchurch-street, London, to Ursula Florence, only daughter of Mr. and Mrs. Ernest Coventry, of 24, Dennington Park-road, West Hampstead.

PRESTWICH—SOTHERN.—On April 26, at the English Church, Harrismith, O.F.S., South Africa, by the Rev. C. T. Hill, Frederick William, son of the late William Henry Prestwich, of London and Manchester, to Lucy Frances, daughter of the late William Boxall Sothorn, of Manchester.

STOKES—ADLINGTON.—On April 25, at the Old Meeting House, Mansfield, by the Rev. W. J. McAdam, M.A., Congregational Minister Arthur Meredith Stokes, LL.B., younger son of Mr. and Mrs. W. E. Stokes, Beechdene, Mansfield, to Marian Dorothy, only daughter of Mr. and Mrs. George Adlington, Fir Bank, Mansfield, and grand-daughter of the late Mr. and Mrs. J. J. Handley.

DEATHS.

GREGG.—On April 29, at his residence, Hawksworth, Sandown, Isle of Wight, Robert John Gregg, in his 70th year.

HALL.—On April 26, at 27, Queen's-terrace, Newcastle-on-Tyne, after a short illness, Elizabeth Alice (Betty), second daughter of the Rev. Alfred and Amy Mary Hall, aged 6 years.

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Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

ADVERTISEMENT RATES.

£ s. d.
 PER PAGE 6 0 0
 HALF PAGE 3 0 0
 PER COLUMN 2 0 0
 INCH IN COLUMN 0 3 6
 FRONT PAGE—INCH IN COLUMN 0 4 6

All communications and payments in respect of Advertisements should be made to The Manager, "Inquirer" Office, 3, Essex-street, Strand, W.C.

Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

IN a Congregation held last week at Cambridge, the statutes which remove the limitation of the B.D. and D.D. degrees to persons in priests' orders in the Church of England were confirmed. There was a formidable attempt to defeat the proposal at this last and generally purely formal stage, the voting being 335 for and 269 against; but the cause of freedom has triumphed, and Cambridge has now ranged herself definitely with the other great universities of the world, where mediæval tests are unknown and theological knowledge is honoured equally with other branches of learning.

THE fate of a similar proposal at Oxford has been very different. Last Tuesday the non-residents voted down the careful decision of the living university, and refused permission to the Divinity professors to associate distinguished Nonconformist scholars with themselves in conducting examinations, or to confer any academic distinction for theological learning except upon clergymen of the Church of England. Apart from questions of abstract justice and common fairness the piquant element in the situation is this, that the decision is a rebuff to the policy which the Divinity professors themselves have initiated and promoted, and also to the spirit of broad-minded statesmanship in the Church of England, which knows that it must live on terms of equity with the facts of the modern

world. It was stated in the course of the debate that both the Archbishops were in favour of the proposed reform.

No doubt the large majority which championed the cause of orthodoxy and the Christian religion was composite in opinion. It included some intellectual purists who voted against the statute because they thought it had been badly drawn and was capable of improvement. There were others, like Professor Case, who professed a sentimental attachment for the traditional exclusiveness and the Anglican flavour of the D.D., but were willing to establish a new Doctorate in Theology for scholars, Nonconformists and others, who may be strong in learning but weak in orthodoxy. But there can be no doubt that the determining factor in the situation was the vote of the country clergy, who had been most carefully whipped. Once again they swarmed back to Oxford at the familiar call, "The Church of England in danger," and revealed by their whole demeanour the narrow world in which they live and their incapacity for sane and generous judgment. There is no element in human nature which is so easily hypnotised into barbarous action as religious prejudice, especially when it is made respectable by ancestral privilege.

BUT no far-seeing man can believe that the theological teaching of a great University is likely to be left much longer to the tender mercies of the 860 men who proclaimed their power to thwart and annul an enlightened educational policy last Tuesday. Their victory will probably cost them dear, and hasten the day of emancipation from their control. Many people would prefer that Oxford should set its own house in order; but it has

proclaimed to the whole world that it is constitutionally incapable of doing so. The way is now open for a Royal Commission as the first step towards the removal of intolerable anomalies, the putting down of social and ecclesiastical cliques from their seats, and the recovery of noble traditions and many forgotten ideals of plain living and high thinking for the nation as a whole.

THE request of the Chinese Government for the prayers of the Christian Churches met with a widespread response last Sunday. Special forms of prayer were issued by the Society for the Propagation of the Gospel and the Church Missionary Society. At Oxford a united service was held in the Town Hall at which Churchmen and Nonconformists joined in common intercession. It is probable that many worshippers had only a vague idea of the significance of the event, and may even have dreamed of a sudden and wholesale conversion of China to Christianity. Nothing of the kind is likely to happen. There has been a rapid disappearance of the old antagonism to the missionaries, and the sympathy and respect which have taken its place in many quarters have found natural expression in this request for prayer on behalf of peace, good government and the tranquillity of the country. The situation is one of extraordinary possibilities and full of fascination for the Christian mind, but the deeper spiritual work must necessarily be slow.

A CORRESPONDENT in the *Times*, whose remarks are evidently based upon intimate knowledge, gives an interesting account of the forces which are producing this more favourable attitude towards Christianity in all grades of society in China.

"In numerous ways," he says, "even including the observance of the Sunday rest in some provincial Government departments, Christian ideas and practices are gradually spreading. Among the common people, more particularly in the western provinces, the cause has been greatly helped by a common confusion between Christianity and the uprising against Manchu rule. Many of the revolutionary leaders were Christians. Many revolutionists who were not Christians attended the churches in the months before the great rebellion, and used them to spread their ideas. The missionaries stopped this as far as they could, but the movement was too strong for them. The younger Church members, their minds influenced by Western ideas, became in place after place leaders of revolt. Long shut out from every public office, they found now their opportunity. The result of their leadership was to give Christianity great popular prestige."

* * *

"No one would maintain," the same writer continues, "that the task before the Christian Churches in China to-day is easy. The popular hatred has been turned to appreciation; people are eager to hear; schools are crowded; every kind of general Christian agency, such as the Y.M.C.A., is almost overwhelmed in its work; and the young men who have been educated in the West are remarkably responsive to our religious ideals. Christianity has become associated in the public mind with education, reform, greater freedom for women, good medical treatment, and general progress. This very change of attitude, it is scarcely necessary to point out, creates dangers of its own. In the Churches there has set in a strong movement towards self-government and towards the abolition of the religious divisions of the West. Japanese experience has shown that this is not only inevitable, but in many ways desirable. But in the immediate future even the loudest advocates of independence know that they must look to Europe and America for their teachers and leaders. This is the white man's opportunity."

* * *

BUT when all this has been said the greatest asset in the situation has been the character of the missionaries themselves. They have run tremendous risks, facing the fury of hostile mobs and the perils of hideous disease, winning the martyr's crown in wholesale massacre or solitary death, for the sake of the Master whom they served. And character has won its spiritual triumph. "His story must have been true," one Chinaman said at the death of a missionary. "He got nothing for coming here—nothing but a grave." Again, as in the days of Nero or Diocletian, the blood of the martyrs is the seed of the Church.

ETERNAL LIFE.

It is the purpose of Baron von Hügel's last book to trace the conception of eternal life to its roots in religious experience.* That life has a permanent ethical and spiritual value is directly revealed in all characteristic human experience. It is, no doubt, only the great religious seers who have been immediately conscious of this eternal quality in life, but they have recognised it as not merely confined to their own personal experience, but as implied in every form and degree of human activity. Again, this quality is recognised by them not as the necessary result of something inherent in life itself, but as the effect of some greater Reality acting upon it. It is to that Reality that we ascribe the possession of eternal life in the fullest sense in which we can conceive it. Life so conceived is "the plenitude of all goods, of all energisings that abide; the entire self-consciousness of the Being Which constitutes, and Which is expressed by, all these goods and energisings; and the pure activity, the non-successiveness, the simultaneity, of this Being in all It has, all It is." Man possesses this eternal life only in an inchoate and perfectible fashion, under the form of Duration as distinguished from Time, of such an overlapping and interfusion of experiences as approaches and suggests simultaneity, as distinguished from their mere temporal succession. Thus man must apprehend the eternal quality in his life through and by contrast with his experience of things as finite and changeable. He has the sense of being doomed to imprisonment in the finite, if the finite were the only reality he could know, and yet of longing hopefully for deliverance from it through the action upon him and in him of an Abiding Reality which is other than he. All the great religious symbols, with their spatial and temporal character—beyond and within, from above and out of the depths, strangers and pilgrims, and the like—bear witness to this double sense of man's insufficiency to himself and of his only real sufficiency in God.

This is the conception of eternal life as religion reveals it, possessed properly and completely by God only, participated in by man under the limitations of his existence as a creature of time and change, and in the measure in which he uses these unescapable conditions to respond to the action of the Divine Life upon him. Baron von Hügel has done a great service to contemporary religion by the variety and fulness of his treatment of this theme. There is hardly any aspect of religious

experience or of the truth to which it witnesses, which he has not utilised, and yet he has, at the same time, rescued each aspect from the dangerous one-sidedness with which it is often presented. He does, for instance, full justice to the truth contained in what has come to be called immanentism, to the insistence on God's likeness to the human soul, and His real penetration of it. But he also sees how easily the doctrine may lend itself to the conception of a Spiritual Universe, which is at most painfully struggling towards self-consciousness, so that God ceases to be really God, the already realised Perfection, which alone accounts for and fully justifies man's longing for and striving after eternal life. Again, it would be impossible to be more sympathetic than he is to the whole mystical side of religion. But he sees, too, how an exaggerated mysticism may, both in theory and practice, deny the richness, variety, and depth of common human experience, apart from which life will never know or achieve its perfect fruitfulness, or its sense of satisfying dependence on the Divine energy through that fruitfulness. And so he insists, not only on the necessity to fulness of life of every characteristic energy and effort of the human spirit, but also on the value of the opposition which those energies and efforts have to overcome in order to be at all real and effective. It is only by means of some such view that some of the most characteristic periods of human history, those in which an enthusiastic and on the whole righteous energy is yet satisfied with an accomplishment of limited and altogether this-worldly range, can be claimed for religion at all. They are putting forth a power which demands an achievement beyond that of their conscious aim, so that their apparent success becomes the necessary means of demonstrating their actual failure and of pointing on to the way of a more real success.

But the chief value and interest of this book lie in the historical method of treatment which its author has adopted. There is, perhaps, no other writer in England who could have discussed with such fulness of knowledge, or with such balance of judgment, the contributions of past thinkers to the elucidation of his theme. And his judgments are all the more just and adequate that he never abstracts the thought from the thinker, or the thinker from the historical moment that so largely made him what he was. Some of these judgments leave such an impression of completeness and finality that the temptation of wresting them from their context, where alone, of course, their full value can be felt, is hardly to be resisted. Here, for instance, is a sufficient account of Stoicism, its qualities, and its defects, in a sentence: "The ethnic origin, and the historical occasion, help to explain the school's otherwise strangely persistent combination

* *Eternal Life. A Study of its Implications and Applications.* By Baron Friedrich von Hügel. Edinburgh: T. and T. Clark. 1912.

of an emphatically materialistic Pantheism, a deep moral earnestness, an intuitive, prophetic habit of mind, and a both sad and enthusiastic, largely non-political, non-patriotic, yet, for the most part, socially-organised cosmopolitanism." Or, again, this of the Johannine writings: "The Johannine writings may be briefly described as Pauline in their central convictions and emotions, and as Philonian in their general conception of God and of the worship of God, and in their reverential, yet astonishingly free, allegorical treatment of the Old Testament." "Indeed, Philo's Life of Moses, as the mediator, reconciler, intercessor, the one great organ of divine revelation, the pattern and leader upwards of souls eager for salvation, is a true literary precursor of this pragmatic, mystical Life of Christ" [the Fourth Gospel]. Again, we have all, perhaps, felt ourselves repelled by the harsh formalism of St. Augustine's dichotomy between the Church and the world in the *De Civitate Dei*, while irresistibly attracted by something indefinable in its spirit. But here is the sharpness of the contrast reduced to historical and personal terms: "The social conceptions here [in the *City of God*] are, in some respects, even more strongly influenced by the Greek Republic of Plato and its abstractiveness, and by the Roman Empire with its massive coercion, now broken up before the writer's very eyes, than by the Kingdom of Heaven as preached to Galilean fishermen and peasants. And yet it is from that deathless life and preaching that this, in part fierce, hard, and gloomy African, derived his melting tendernesses, humility, fullest spiritual fruitfulness and splendidly perennial youth. 'Two cities were built for themselves by two loves—an earthly city by the love of self, up to the contempt of God; and a heavenly city by the love of God, up to the contempt of self. This entire Time from which men withdraw at death, and to which men succeed at birth, is but the evolution of these two cities.' Great, yet terribly dangerous conception, if applied directly to entire groups of men, with the one set thus easily assumed to be all angelic and ever right, the other set all diabolic and ever wrong; and here mostly thus interpreted, owing to this great convert's profound distrust of human nature!" Once more, could the strength and weakness of St. Thomas Aquinas be more adequately revealed than in the following sentences?—"A sensible, solid, capacious, balanced mind, a sane, pure, equitable, laborious soul, which ever possessed, and never lost nor gained, the Christian and Catholic faith, and who embraced and embodied, in fullest sincerity, all the best knowledge and method of his time, he most richly deserved his adoption as dominant exponent of Roman Catholic orthodoxy, from soon after his death onwards. Yet such security of traditional tenure, such restriction to the intellectual systematisation of what, some centuries earlier, had been forced to prove the superiority of its very substance in agonising wrestlings with the most formidable forces, and such peaceful, ingenious accom-

modation, have necessarily limited his helpfulness, as the ages have moved on."

These, and there are many others like them, are but the incidental summaries of a vast learning inspired by a sound and fearless judgment. But, however incidental, not one of them is superfluous. They all serve, and they are all needed, to reveal the growth of that conception of eternal life on which the author insists, and to indicate the value of individual contributions to it. But perhaps it is less in these estimates of individual thinkers, than in the chapter on Institutional Religion that Baron von Hügel's full strength appears. No better defence of the general necessity of institutional religion to the eliciting and cultivation of the eternal quality in life has ever been written. And yet, with his usual balance, he at the same time frankly exposes the temptation, we might almost say the inevitable tendency, of institutionalism to cramp and stifle what it can most uniquely assist and foster. Without the institutional, religion must inevitably die down into a vague and impotent desire. But, on the other hand, the institutional, to be equal to its vital task, needs continual renewal—a renewal which at times can only be procured by revolutionary methods.

One incidental feature of this book, which ought not to be passed over in silence, is the tribute of indebtedness which its author, a devout and devoted Roman Catholic, continually renders to the thought and the scholarship of German Protestants, more especially of Heinrich Holtzmann, and Ernst Troeltsch. It may be said, without any hesitation, that the breadth and strength of this book, as compared with most theological work written in English, are owing largely to its author's German origin, and to his intimate acquaintance with all that Germany has done both for historical criticism and for constructive religious thinking during the past half-century.

A. L. LILLEY.

LIFE, RELIGION & AFFAIRS.

THE NOTE BOOKS OF SAMUEL BUTLER.

"I AM the *enfant terrible* of literature and science. If I cannot, and I know I cannot, get the literary and scientific big-wigs to give me a shilling, I can, and I know I can, heave bricks into the middle of them."

This remark of Samuel Butler about himself goes far to explain the position that he held in his lifetime, and the position which is claimed by some for him now. While he was alive he was almost alone in the opinion that he was a man of genius. Now that he is dead there is a certain school of writers who regard him as almost the only mid-Victorian worth reading. Samuel Butler was not a fortunate person in his disposition and in his circumstances. He was unfortunate also in this, that he was a man born out of due time.

The Note Books of Samuel Butler. London: Fifeild. 6s. net.

Enfants terribles who delight to heave bricks at great men and established principles were mostly ignored or mildly disliked in the mid-Victorian era: to-day there are few forms of literature which are more fashionable or better paid. Samuel Butler's paradoxes would have made him popular in a world where Mr. Chesterton and Mr. Bernard Shaw are the finest flowers of thought. In his own age he was neglected. The world was too full of positive performances and far-reaching thoughts to attend to his unamiable criticisms. A voice crying in the wilderness is a tragic thing if it is a real voice crying in a real wilderness. Mr. Butler reminds us rather of a sore-headed egotist who has scratched himself, crying in a rose-garden. He is conscious only of the thorns, and pays no attention to the flowers. He is embittered against the world because it did not appreciate him.

When we realise how very little he appreciated the world, we shall hardly be surprised by this reciprocity of dislike. He is an illustration of the words "with what measure ye mete, it shall be measured unto you again."

The following remarks on contemporaries are characteristic:—

"Mr. Walter Pater's style is to me, like the face of some old woman who has been to Madam Rachel and had herself enamelled. The bloom is nothing but powder and paint, and the odour is cherry-blossom. Mr. Matthew Arnold's odour is as the faint sickness of hawthorn."

"The difference between the Andrew Lang manner of translating the *Odyssey* and mine is that between making a mummy and a baby."

"The *Times* in a leading article (June, 1890) says: 'A talker, as Mr. G. Meredith has somewhere said, involves the existence of a talkee.'" I said what comes to the same thing as this in "Life and Habit" in 1877 and I repeated it in the preface to my translation of the *Iliad* in 1898. I do not believe that G. Meredith has said anything to the same effect, but I have read so very little of that writer and have so utterly rejected what I did read, that he may well have done so without my knowing it."

"How many years, I wonder, was it before I learned to dislike Thackeray and Tennyson as cordially as I now do? For how many years did I not almost worship them?" We are inclined to suggest that the time when Samuel Butler began to dislike Thackeray and Tennyson was the time when he first realised that they had gained an established reputation, and that he would never do the same. He seems in one aspect of him a disappointed man who could not endure the sight of other men who had succeeded. He looked at them with a certain sense of personal injury.

There was the same attitude towards Darwin.

Butler may have found some weak places in the Darwinian theory. A certain school of scientific writers think he has made some valuable suggestions with regard to the doctrine of evolution. This does not excuse the offensive tone he used towards Darwin. Butler was not a trained naturalist or scientific student or philosopher. He was only a clever free-lance

making incursions into those fields of knowledge, taking a look round and indulging in unpleasant remarks about the inhabitants and their edifices. Sometimes such casual remarks may have their value, but a man must be a fool or an egotist of the first water who imagines that he can speak with real authority on subjects which he has never mastered. He may be right in a few particulars here and there, but if he takes up a superior attitude he will be wrong upon the whole.

A cat may look at, and even criticise, a king, but if there is no reverence and humility in his criticism he only makes it the more evident that he is a cat.

We do not wish to dwell further on this side of Butler's character. It goes far to explain why he was so unpopular and unsuccessful in his lifetime, and why he is so much praised by a certain school of paradoxical writers to-day. He probably deserved more than he received when he was alive and less than is claimed for him now. He was essentially a clever man rather than a disregarded genius—a clever man whose cleverness was partly spoiled by unamiability.

Many writers, perhaps most, think they do not receive due recognition. A few of them are right. Such men as Wordsworth, Browning and Meredith came late into the inheritance which was theirs by right and which they knew that they ought to receive. But such men as these are not embittered by the long delay. They do not regard every successful man as their enemy; they do not take refuge in universal cynicism. They can admire others and believe in humanity, even though others do not admire them and humanity pays them no attention.

True genius does not lose faith in the soundness of the human heart, and it does not lose its reverence and its love even when disappointed. Men of mere talent may. That is one of the tests which distinguish them.

Butler was an unsuccessful man of talent; he had some capacity for music and for art, and very considerable wit, which he used often irresponsibly or with ill-nature.

His note-books are full of witty sayings, which will be especially enjoyed by those who like irresponsible wit tinged with malice. A characteristic saying is the following:—"When the righteous man turneth away from his righteousness which he hath committed, and doeth that which is neither quite lawful nor quite right, he will generally be found to have gained in amiability what he has lost in holiness." Butler himself is a witness against the truth of that remark. It can hardly be claimed for him that he always did what was quite lawful or quite right, but still less can it be claimed for him that he gained in amiability what he lost in holiness. We do not mean in the least to suggest that he was a bad man, but his note-books and other writings do not impress one as written by a man with a very stern sense of duty or with very high ideals in devotion to which he found happiness. But the most dominant characteristic in him is unamiability, springing, as it usually does, not from an excess of righteousness, but an excess of egotism.

At the same time it must be recognised

that there is much in Butler's books, in "Erewhon," in "Life and Habit," and "The Way of All Flesh," which is extremely clever and suggestive. These note-books abound in witty sayings. They are even more worth reading because they reveal a type of mind which is increasingly common in the present age, and which needs to be understood.

Nothing is more salutary sometimes for the pessimist than the study of "Ecclesiastes," or for the egotist than the study of "Richard Feverel." Most of us have a swollen vein of egotism in us; on homœopathic principles the study of Butler's note-books may help its reduction to the normal.

HENRY GOW.

OVERHEARD AT A GIRLS' CLUB.

[A girl of fourteen may be employed in a factory or workshop from 6, 7 or 8 o'clock in the morning till 6, 7 or 8 o'clock in the evening. She may in a non-textile factory or workshop be employed for five hours without a break. If she is employed the full twelve hours, one and a half hours must be allowed her for meals.]

"I'm going to put myself away in service."

"You ain't, May!"

"Ain't, why not?" came an indignant answer, a faint colour intended by nature to be an angry flush tinged the small grimy sallow face of the speaker. "I've fallen out with me aunt, I 'ave, I'm tired of her going on at me 'cos I'm so hungry, 'cos I wears me boots out, 'cos I gets me clothes torn, 'cos I'm too tired of a evening to scrub her ole floors."

"An' she carries on at you for coming to the Club," chimed in a perky voice proceeding from a perky small girl of apparently nine or ten.

The prospective domestic turned upon her angrily.

"Guess I know me aunt's ways better than you, Sauce!"

Perky extended a long pink tongue.

May turned and addressed herself afresh to her first listener.

"So I says, 'I guess you'd be hungry, aunt, if you went from brekfus at half-past six ('cos I has to get to Enby's at seven) till twelve o'clock, without nothing. I can't hardly get home I'm that hungry! I have to get back to work at one, and then, when I gets back home again at just on half-past six, I'm fair famished, I am.'"

"Don't you get no tea-time at your place, May. We do. We gets lunch time at half-past ten, and tea-time at four."

"Oh! you're lucky, you are. We don't get either, and so I say to aunt, 'I can't help wearin' me boots out, I am in 'em all day, and I gets me clothes torn on that blessed ole tea-packing machine, and I gets tired to death standing.'"

"Poor ole May, how long is it since you left school?"

May tried to look sixteen, failed, and had to own she left school only three months ago.

"You ain't had time to get used to it."

"I ain't never going to try and get used to it, and so I told aunt; and Saturday I went up to the registry to put myself away 'cos I couldn't stand her chipping me, and a lady come down in

the evening straight off, she did, and engaged me there and then, so I gave Enby's a week's notice, and I'll say tat-ta to them on Friday." All in a breathless rush.

"When are you going to the lady, May?"

"On Monday."

"Slavey."

"Skivvy."

"You'll never get out of an evening. No more clubs—no nothing!"

"You'll be washing up all day," said Perky.

"Not me," said May. "I ain't no general, I'm a housemaid, and I shall get my brekfus, my dinner, my tea, and my supper reg'lar every day, and a evening a week, Sauce!"

Perky, endeavouring a brilliant reply, suddenly turned white round the gills, and tumbled unceremoniously on to the floor.

"Now, girls, stand back! Who is the child? I don't know her." The club leader splashed Perky's face with water, brought in a teapot by the future housemaid.

"She left school same time as me; her name's Louie Owen, we works at Black's. She only came here first time to-night."

"Yes, she and Nellie both been there four months. I works there"—an older girl was speaking. "It's very long hours for the little girls, Miss; eight to one o'clock, and we don't get no break, and then two till seven. The little kids like Louie, they can't scarcely walk when they gets out at seven."

Perky opened her eyes.

"Did you come straight here from work, Louie?"

A faint "Yes."

"Why did you not go home?"

"I was so tired—I came in here."

May was deputed to heat milk, and Perky was carried to the parlour of the club and carefully fed until some colour returned to the small pinched face.

May expounded her views on the situation.

"Don't you think, Miss, as I've done quite right to go and put meself away in service. I've been fainting away meself for want of food often, only I'm stronger than Louie. Ain't she small to work all them hours? She's fourteen, of course, but she don't look no bigger than my cousin Annie what's ten. Her mother ought to put her somewhere where they don't work them so long."

"Mother wants my money," said Perky, all the perkiness gone.

"Well, what do you get, Louie?"

"Four-and-six."

"And what is it you actually do?"

"I sticks labels on to potted meat jars."

"Standing all day?"

The little labeller nodded.

"We all does; there's a whole lot of us little ones there."

"We must try and get her into something else, May," said "Miss."

May spoke from her experience, with the air of a grandmother.

"It ain't so easy, Miss. Louie can't leave her job to go and look for work; it's all right if you wants to put yourself away in service, the registries is open on

Saturday afternoon, the factories ain't, and that's the only time you can go."

"Mother counts on me for rent," said Perky, "and I guess I'll get used to it."

May turned sarcastically upon her.

"Get used to it! strikes me you'll be dead before you're used to it, or you'll grow up with the enemies or something."

But Perky was herself again.

"That ain't nothing new," she said, pride in her voice, "the doctor sez I've always had the enemies."

"Sauce!" said May.

BOOKS AND REVIEWS.

RAVENNA.

Byzantine and Romanesque Architecture. By Thomas Graham Jackson, R.A. Cambridge, at the University Press. 2 vols. £2 2s.

Ravenna: a Study. By Edward Hutton. London: J. M. Dent & Sons. 10s. 6d. net.

RAVENNA is a place of poignant memories. In other cities of Italy the present mingles with the past and the life of the Middle Ages forms a bridge to connect us with the life of Rome. But here time has stood still, except for the hastening finger of decay, and no thought of mediæval saint or Renaissance court intervenes between us and the great days of Theodoric and the Exarchate. If we want to touch the very pulse of the extinct Arian civilisation we must go on pilgrimage to the Ursian Baptistery or the noble basilica of San Apollinare Nuovo at Ravenna, or to the mighty tomb of the Gothic king in its tangled rose-garden on the outskirts of the city; and nowhere else does the majestic figure of Justinian become so real to us as when we gaze upon the glittering pictures of himself and his queen Theodora on the walls of San Vitale. Ravenna tells her story in the greatest and least perishable of the arts, in buildings and the marbles and mosaics with which they are adorned. To-day they stand far away from the stream of the world's life, petrified, incapable of change; but to the eye of the imagination they are still the expression of a living art, one of the most precious links we possess in the rich and varied story of the architectural development of the Christian church. For this reason the chapters which Sir Thomas Jackson devotes to Ravenna may be described as the most important in his two noble volumes. Before them comes the discussion of the principles and forms of Roman and Byzantine building, to which the architecture of Ravenna was almost wholly indebted. After them we find ourselves among the impressive Romanesque churches of Lombardy, France and England, which carried the Roman tradition into northern Europe. Here at Ravenna we seize the critical moment; we stand upon a watershed in the history of art.

Sir Thomas Jackson has written a book in which a wealth of expert knowledge is made available for the amateur. He has no professional contempt for the people who wish to understand buildings though they never aspire to construct them. His most technical discussions are

set against a rich background of political and social history. But at the same time he never allows the reader to lose sight of the fact that the fundamental problem for the architect is always one of structure. Though he describes some of the most richly adorned buildings in the world, like the tomb of Galla Placidia, he imposes the discipline of understanding first principles before he suffers us to feel their æsthetic charm.

"It is," he writes, "the same principle which lies at the root of all development of architectural styles; the principle of recognising change of circumstance, and accommodating the art of the day to satisfy it and express it. In novel requirements, in new and better appliances, the architect finds his happiest source of inspiration, and the most fertile suggestions for artistic invention. The old Roman architecture had become impossible in the 5th and 6th centuries and indeed sooner than that, and the builders had to do their best in other ways. New modes of construction had to be devised, and this necessarily led to new forms of design; for at the root of all radical changes in architecture will be found some reason of construction."

Mr. Edward Hutton's study of Ravenna is more purely historical and æsthetic. From the artistic point of view its only rival in English is the translation of the monograph by Dr. Corrado Ricci in the series *Italia Artistica*. Many readers will probably feel that the military history occupies too much space, and that Mr. Hutton has allowed his absorption in the thesis of the strategic importance of Ravenna to interfere with his sense of proportion. Others, and we reckon ourselves among the number, will regret that here, as in other books which he has written about Italy, a certain vehemence of religious partizanship has warped his sympathies and made him blind to the virtue and excellence of everything which is not both Roman and Catholic. In his eyes paganism is a less evil than heresy, and the Catholic creed, kept pure and undefiled, the only guarantee of success.

"The barbarian, as I understand it," he says, "did nothing. He came in naked and unashamed, without laws or institutions. To some extent, though even in this he was a failure, he destroyed; it was his one service. He came and he tried to learn; he learnt to be a Christian. When the Empire re-rose it was Roman not barbarian, it was Christian not heathen, it was Catholic not heretical. It owed the barbarian nothing."

Against this view of history seen through ecclesiastical spectacles we may set the much saner verdict of Sir Thomas Jackson.

"The character of the population must have been largely affected by the steady infiltration of northern blood from beyond the Alps even before the fall of the Empire; and after his conquest of Italy, Theodoric divided one-third of the territory among two hundred thousand of his followers. It is to this wholesome infusion of energy from a youthful, freedom-loving people, uncorrupted by the vices of an effete and selfish civilisation, that we must attribute the vigorous

life of the provinces of the old Western Empire, which displayed itself in the growth of a new and living art, while that of Byzantium, under a semi-oriental despotism, sank into stagnation and immobility in spite of its splendid beginning."

Both books are well illustrated, though the coloured plates by Mr. Harald Sund in Mr. Hutton's volume will be valued chiefly by those who do not know the originals. We doubt, indeed, whether it is possible for the finest technique of colour printing even to suggest in any adequate way the purity of colour and the magic of living light of mosaic decoration. Sir Thomas Jackson's two volumes are a veritable picture gallery of photographs and original drawings, worthy alike of the text which they adorn and the University Press which has produced them.

THE AUTOBIOGRAPHY OF A SMALL BOY.

A Small Boy and Others. By Henry James. London: Macmillan & Co. 12s. net.

MR. HENRY JAMES is an indefatigable psychologist, and the more intricate and elusive his theme the more his zest grows and the more his language seems to revel in subtlety and a certain proud aloofness from the plain speech of ordinary men. It is no unvarnished tale that he has to tell in his book of Confessions, though it is the story of the adventures of his own boyhood; for the adventures are in the dim world of half-forgotten experience, and everything has its place simply as it helps him to understand himself. Even the great figures which flit through his pages, Poe, Washington Irving, his elder brother William James, and many more, are not there for their own sakes, but as incidents in the unfolding drama of his own character; and they have hardly more importance than all the trivial experiences with which bit by bit he builds up himself before our eyes. This is as it should be in rigorous justice to his aim; for he wants simply to remember, and to give to everything great and small the value which it had for him, apart from any halo of distinction or celebrity of which he became aware afterwards. The following passage is typical of a certain ruthless honesty of perception, which owes nothing to the softening touch of romance in later years:—

"It sounds cold-blooded, but part of the charm of our grandmother's house for us—or I should perhaps but speak for myself—was in its being so much and so sociably a nurseries and play-roomed orphanage. The children of her lost daughters and daughters-in-law overflowed there, mainly as girls; on whom the surviving sons-in-law and sons occasionally and most trustingly looked in. Parentally bereft cousins were somehow more thrilling than parentally provided ones."

A few lines later on he confesses, "Home-sickness was a luxury I remember craving from the tenderest age—a luxury of which I was unnaturally, or at least prosaically, deprived." And again, in a description

of a trivial childish adventure, which retains for him in memory the full flavour of its fancied recklessness and boundless curiosity:—

"I at any rate watch the small boy dawdle and gape again, I smell the cold dusty paint and iron as the rails of the Eighteenth Street corner rub his contemplative nose, and, feeling him foredoomed, withhold from him no grain of sympathy. He is a convenient little image or warning of all that was to be for him, and he might well have been even happier than he was. For there was the very pattern and measure of all that he was to demand: just to be somewhere—almost anywhere would do—and somehow receive an impression or an accession, feel a relation or a vibration."

If Mr. James continues his autobiography on the scale of this first instalment few if any books in the world will rival it in the deliberate scale of its narrative. Even *Jean Christophe* will dwindle before it to the dimensions of a penny novelette. But whether it remains as a fragment or not this volume is a piece of fine literature, though its style of writing with its studied refinements is not for all tastes. And, possibly without deliberate intention on the part of the author, it has also serious claims upon our attention from the scientific point of view. As a *tour de force* in psychological analysis it stands almost alone. As an attempt to recapture and fix the fluid impressions of dawning intelligence it is a document of unique importance for the study of childhood.

MODERN GERMANY.

The Evolution of Modern Germany. By Henri Lichtenberger. London: Constable & Co. 10s. 6d. net.

THERE are few more exciting stories in the history of civilisation than the rise of modern Germany. Its appearance upon the stage as a world power has been by far the most important political event of the last 50 years. The long period of incubation which preceded 1870 is full of important episodes for the student of human culture. Frederick the Great was a colossal figure. The Weimar of Goethe and the foundation of the University of Berlin were prophetic of much that was to follow. But Germany, as we know it today, begins with the fusion of its separate States and the disappearance of their quaint methods of mediæval government after Sedan; while the success of German commerce may be attributed, perhaps in equal shares, to the heightened national self-consciousness and the French war indemnity. M. Lichtenberger's volume traces the clash and interaction of these various forces in detail. Those who want to understand the rapid economic and political evolution of the modern Colossus cannot do better than consult his able and penetrating studies. He does not, however, make the mistake of ignoring everything which cannot look back to the dominating influence of Bismarck. On the contrary, an important section of his book is devoted to the evolution of religious and

philosophical thought. Here the chapters on the renaissance and progress of Catholicism are the most important, as they cover ground which is far less familiar to the English reader than the historical and critical movements of the Protestant spirit, which are also passed under review. It is the power of the State which has been responsible for the loss of local independence among German Catholics and the growth of Ultramontane proclivities. "The ancient episcopal system," as Mr. Lichtenberger points out, "had in the past presumed to lay down the law for the Pope. The new episcopacy did not take long to perceive that it had to choose between two alternatives: either obedience to Rome or slavery under the State. And it threw itself emphatically on the side of Rome." At the same time, Catholicism has not only recovered a good deal of the special ground, where formerly Protestant culture had an easy monopoly; it has also turned the democratic movement to its advantage by the development of numerous guilds, brotherhoods, and religious societies. Strange as it may appear, in view of its aristocratic traditions, it has come at the present day "to represent an essentially popular party, admirably organised, controlled and disciplined, which plays a clever and successful part in political struggles, fights eagerly for power, and obediently takes the word of command from the infallible Pope, who furnishes it with the general outlines of its policy."

The book, planned for French readers and translated from the French by Mr. A. M. Ludovici, bears signs here and there, which might have been edited with advantage, of the special circumstances in which it was written. But these are slight blemishes, and it may be commended heartily as an admirable essay in national interpretation.

THE ROADMENDER.

Michael Fairless. Her Life and Writings. By W. Scott Palmer (M. E. Dowson) and A. M. Haggard. London: Duckworth & Co. 2s. 6d. net.

THIS slender volume is a fitting memorial of the fragile and deep-souled woman who found her vocation in writing "The Roadmender." It is delicate as a flower, brief as a summer day, but it is all that is needed, and apparently more than she would have wished. But a curious world, not satisfied with the essence of her life in her books, craved for information of home and parentage, and all the human details, which help to make a loved author real; and those nearest to her have done well, twelve years after her death, to let the truth about her be known, while they preserve the fine restraint, the delicate reticence, which violates no secret of the soul. Many readers will certainly turn to the familiar pages of "The Roadmender" with a new reverence and wonderment of spirit, as they realise in simple fact that those luminous and tranquil sentences picturing the soul's last conquest and joy were the fruit of a real experience, though simple instinct told them long ago that such must be the case. "When she could no longer go about much," her sister Mrs. Haggard writes of her, "she took up her modelling

again, and executed, among other things, a really wonderful crucifix. Her power of entering into the spirit of her work was extraordinary; she became, as it were, obsessed by it. . . . When she became too ill to go on with her modelling, she began to write; when writing could not be done in a sitting position, she propped the paper on her chest and wrote lying down; by and by the right hand could no longer be used, so she wrote with her left, a beautiful legible script. When increased physical weakness made writing in every way impossible, she dictated." It was under these circumstances that the last chapters of "The Roadmender" were written.

To these simple facts we may add the following description of her interior life by her adopted sister, better known to us by her *nom de plume* W. Scott Palmer:—"She sought truth and ensued it. Moreover, her sense of the height and depth of mystery in man's life and experience precluded for her the easy satisfaction of those superficial dogmatists who 'need no repentance.' 'The universe,' she writes, 'is full of miracle and mystery: the darkness and silence are set for a sign we dare not despise.' She was among those for whom that sign is sacramental, conveying that which it declares, bearing with it the ineffable promise embraced for men within the darkneses and silences of God. . . . The one rule to which she clung was the rule of Love and Faith and Hope, the all-sufficing rule of men who feel the stir of the mighty winds of that spirit which blows where it listeth and cannot be stilled." There is much here for the sorrowful, much for the baffled and the weary, but perhaps even more for those who have hardly begun to suspect their own need of the lesson, who have still to learn what only the fires of their own tribulation can teach them, that the soul need never know defeat.

"The Arian Movement in England," by J. Hay Colligan, M.A., is announced for publication by the Manchester University Press. It narrates in outline the story of a movement seldom realised by those acquainted with the more interesting and more easily recognised events of the eighteenth century. The heterodox trend of Christianity in England during that important period has been familiar to all students, although the theological characteristics of it have not always been perceived. The present writer has attempted to delineate the latter, and to show that the age, instead of being indifferent to theology, or incapable of appreciating it, has actually provided the foundations of that theological reconstruction which inevitably will be accomplished within the next generation.

PUBLICATIONS RECEIVED.

MESSRS. BENNETT & Co.: On the Track of Truth: C. F. Moxon. 6s. net.

MESSRS. C. W. DANIEL, LTD.:—Messages from the Unseen. 1s. net.

MESSRS. DENT & SONS:—Everyman Encyclopædia. Vol. iv. 1s. net.

MR. CHARLES H. KELLY:—*Evolution of the Monastic Ideal*: H. B. Workman, M.A. 5s. net.

MR. HOWARD LATIMER:—Mr. Flight: Ford Maddox Hueffer. 6s.

MESSRS. MACMILLAN & Co.:—*Ancient Ideals*: Henry Osborn Taylor. 2 vols. 21s. net.

MR. T. FISHER UNWIN:—*Allan Octavian Hume*: Sir William Wedderburn. 5s. net.

MESSRS. WATTS & Co.:—*The Quest of Truth*: Herbert Stansbury. 3s. 6d. net. *War and the Essential Realities*: Norman Angell. 6d. net. *The Origin and Ideals of the Modern School*: Francisco Ferrer. 6d. net.

MISCELLANEOUS.

Cornhill, Contemporary Review, British Review, Harvard Theological Review, Review of Theology and Philosophy, Expository Times, The Vineyard.

FOR THE CHILDREN.

TALES FROM TOLSTOY.

I.

THE POOR SHOEMAKER.

"LOVE one another" is the teaching of Jesus, and "love one another" is the teaching of Tolstoy, the great Russian writer who wished for no greater honour than to be known as a faithful disciple of Christ. Now, "love one another" is easy enough when it applies to mother and father, and sisters and brothers, and all those dear people whom you have known for years, and who have given you so many happy times; but is it easy to love others who don't belong to you in any way, and whom you scarcely know even by name? And is it easy to love *your enemies*—that is, people who try to act unkindly towards you, and seem to dislike you—as Jesus said we should do? Well, I think you will agree (though I hope you don't really know what it means to have an enemy) that this is *not* easy; but we must try to do it, and if we are in earnest about it we shall find that people grow ashamed of trying to do hurtful things, and that we ourselves become happier and brighter because we are always ready to forgive them and to see what is best in them, which is what "loving" them really means.

Tolstoy tells the story of a poor shoemaker in Russia named Martin Avdeitch whose heart was full of love for everybody. He had very little, you would think, to make him happy, for he spent his days in an underground room with one little window looking on the street, working hard for his daily bread with no one to cheer his loneliness or help him in his labour. But Martin had learned to live as God wishes all his children to live, patiently and even cheerfully doing his duty without speaking or thinking ill of anyone, and he was constantly reminding himself of all the happiness life had brought him. He had not always been contented; you see, he had lost first his wife, and then his children, some years ago, and in his grief and loneliness he, too, had wished to die. But one day an old pilgrim to whom he was talking told him that if he learnt to live for God instead of for himself, and if he would only realise that God knew more about him, and what

was best for him, than he could possibly know about himself, he would be a happy man in spite of all he had lost. And that is just what happened. Martin bought a copy of the New Testament in order to find out what Jesus had said about all this, and he used to spend a great deal of time reading it after his day's work was done. And very soon he began to feel so glad at heart that he wondered what he could do for those who seemed to have no joy in life at all.

One night when he had been reading about Simon, the rich Pharisee, who was entertaining the Master in his house, he thought to himself, "How should I entertain the divine Guest if he should happen to visit my poor home?" And as he sat thinking about it he heard very distinctly these words breathed in his ear: "Martin, Martin, look thou into the street to-morrow, for I am coming to visit thee." Martin rubbed his eyes, scarcely knowing whether he was awake or dreaming, but the words sank into his mind, and the next day as he sat at his work patching and mending shoes, he kept looking out of the window from time to time, wondering if he would really see the Lord Christ in a radiant vision coming to his poor house that day.

But Martin began to think after a while that he was going to be disappointed, for no kingly Guest appeared, though, strangely enough, he was kept very busy entertaining for all that. There was Stepanitch, a poor old soldier, who was shovelling away the snow in front of the house. He looked so cold and tired that what could Martin do but hastily brew some tea, and then tap with his finger on the window-pane and beckon Stepanitch in? Willingly the old man descended the steps and entered, and, after carefully wiping his boots, sat down by the fire and drank the tumblerful of hot tea (you know, in Russia tea is taken in glasses) which Martin poured out for him. Another glass followed, then another, and as they drank together the shoemaker told his guest in his simple way how he had dreamed that the Little Father, Jesus Christ, would visit him that day. And the tears rolled down the old soldier's cheek, he hardly knew why, as the other talked and filled his glass from the urn.

After Stepanitch went away, Martin, who had returned to his work, saw a poor woman very poorly dressed stop for a few moments in the shelter of the wall while she tried to wrap up more warmly a little child in her arms. Martin could not bear to see this, for it was a bitterly cold day, so he went outside, the door and said, "My good woman, come into my room where it is warm, and where you will be able to wrap the baby up comfortably." Very gladly she came in at the bidding of this old shoemaker in his leather apron, with spectacles on his nose, who spoke to her so sympathetically, and sat down near the glowing stove with a smile of gratitude. Soon he had put a basin of cabbage soup before her, and while she was eating it the woman told him her sad story. Martin was very sorry for her, and, poor as he was, he managed to find an old jacket to give her, also a small piece of money with which to buy a shawl. And before she

went he told her, too, about the Visitor he was expecting, and she looked at him as if she thought it well might be that Jesus would choose to visit one who loved him so much.

The day wore on, and past his window came a pedlar-woman with a basket of apples and a sack of shavings. She put down the basket and sack to rest for a few minutes, and as she did so a boy ran up and snatched one of the apples and tried to make off with it. But the woman was too quick for him. She clutched him by the hair, and began to speak angrily to him, so that he cried out, struggling violently to get away. Martin, seeing this, at once ran up and tried to play the peacemaker as his good heart urged him. First of all he begged the apple-vendor to release the boy, and she did so after some murmuring, reproaching the shoemaker for spoiling the little rascal who only deserved a whipping. Then he made the boy ask her pardon, which he did with many tears, and in the end he himself gave the lad an apple promising to pay for it himself. So gently did he speak and so kindly was his manner that he softened the hearts of both of them, and when the pedlar started again on her way the boy ran up as she raised the sack to her shoulders, saying, "No, let me carry it, grandmother. It will be all on my way home."

Martin went back to his room and trimmed his lamp, for the night was falling. Then he cleaned up his workshop and sat down to read his favourite book, his mind still dwelling on the strange words he had heard the night before. As he turned the pages he thought he saw figures moving in a distant corner, but he could not quite make them out. Then a voice whispered in his ear, "Martin, Martin, dost thou not know Me?" "Who art Thou?" whispered the old shoemaker. "Even I!" said the voice, and forth from the dark corner came Stepanitch. He smiled at Martin, and was gone in an instant. "It is I!" said the voice again, and there stood the poor woman with her little baby. Both smiled and vanished. "And it is I!" whispered the voice again, and the apple-woman and the boy stepped into the lamplight. With a smile they, too, disappeared. Then Martin with a beating heart sat down to read in the stillness, and his eyes fell upon these words, "For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in." And further down the page he read, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

Then Martin knew that he had indeed received his Guest, and that where love is there the Lord of Love is also.

L. G. A.

MEMORIAL NOTICES.

THE REV. GEORGE EVANS.

It is with deep regret that we have to record the death of the Rev. George Evans, M.A., which took place at Middleton, Lancashire, on April 19, in the 63rd

year of his age. Mr. Evans was the son of Mr. Thomas Evans, a bootmaker of Carmarthen, and was born there on February 19, 1851. After a course of three years' study at the Presbyterian College, he proceeded to Glasgow University with a Dr. Williams' Scholarship in 1873. After a distinguished academic career, he graduated in 1876. The next three years were spent at Manchester New College, London, for his theological training. In 1879 he went abroad as a Hibbert Scholar, and devoted several years at Leipsic and Strassburg to the study of Semitic languages. In recognition of his distinguished abilities in this department, the Hibbert Trustees elected him to a Fellowship, and, later, in 1884, published his "Assyriology." In the same year Mr. Evans began his ministry, settling at Plymouth, where he remained till his removal in 1887 to Chesterfield. In 1894 he entered upon the most active period of his life, when he began a long ministry of 17 years at Brookfield Church, Gorton. It was during this period that the fine Sunday schools were erected at a cost of £7,000, and in many other ways both as preacher and pastor, he showed his deep and simple earnestness in the work of the ministry. His last settlement was at Middleton. He became minister there in 1911, and his premature death is a grievous loss to the congregation, which was beginning to respond in many ways to the faithfulness and sincerity of his work. In his college days many of his friends expected him to reach a position of distinction in the academic world, for he had a large fund of accurate linguistic knowledge in fields where few could rival him; but he was always modest and simple-hearted in his ambitions, and his mind was set upon the work of the ministry. He fulfilled all its duties with an unfailing cheerfulness and a quiet heroism in face of deep personal sorrows, which won the warm admiration of his friends and kindled in them a spirit of noble emulation. In 1881 Mr. Evans married Sarah, second daughter of the late Evan Griffith, of Aberdare, and there are two sons and one daughter of the marriage.

The funeral took place on Wednesday, April 23. A service was held at the house conducted by the Rev. John Evans, of Rochdale. Subsequently, at the Manchester Crematorium, where there was a large congregation, the Rev. R. T. Herford, of Stand, officiated. In the course of a short address, Mr. Herford paid the following tribute to Mr. Evans' memory:—"The blow that has fallen upon us is as heavy as it was sudden, and to most of us unexpected. But a few days ago we thought of him as our companion in the work of the churches, going about his duties, quiet and cheerful, as always. We knew not that even then he was near his end; and now we know that we shall not meet him in this life again. We would have said farewell to him, would have sent some message of sympathy and affection to cheer him, for we all loved him. Now he is gone from our sight, though not from our love, and we can only speak of him, no longer to him. Yet in our sorrow we will thank God for the life that is now ended, and for the

friendship in which we shared. Each as we have known him, we keep our thoughts of what he was to us, and they are none but pleasant thoughts. I never passed an hour in his company without feeling better for it, through the warmth and sympathy and cheery spirit which was always in him. That quiet way he had might make a stranger pass him by unnoticed. But his friends knew better, and were under no mistake in the affection they felt for him. They care nothing that he filled no great place in the sight of the world. They care that he gave himself to the faithful doing of his duty as a Christian minister, a work whose reward is not from without, but from within. To that service he gave himself through almost thirty years of ministry, and for that he gave up the prospect of fame which his rare scholarship would have opened out to him. Whether he ever looked with longing to what he had thus denied himself I do not know, for I never heard him utter a complaint or a regret about anything. His one idea was to do his work cheerfully and steadily, and surely he did it. If, in this world, all that is over, still it has been; and those to whom he ministered, those with whom he shared his friendship, and most of all those who dwelt in his home, are the witnesses that through him the blessing of God came to them."

MR. FRANKLIN WINSER, J.P.

It is with great regret that we record the death of Mr. Franklin Winsor, which took place at his house in Nottingham on April 15, and the blow to his friends was the greater, for it came suddenly after he had enjoyed a prolonged rest and change in the South of England, from which it was hoped he had regained some measure of health and strength.

Mr. Winsor, who was born at Tenterden on September 11, 1838, was a member of a distinguished Unitarian family. His father was representative of the third or fourth generation, which attended the Old Meeting House in Ashford-road, Tenterden, and whose remains lie buried in the chapel yard. In comparatively early life, Mr. Winsor and two of his brothers settled in the neighbourhood of Manchester, founding the firm of Winsor & Co. There too he married his first wife, the daughter of the Rev. J. R. Beard—the ceremony being the first of the kind to take place within the walls of the chapel at Sale—whose loss within a year he had to mourn. His second wife was Miss Fretwell, who also predeceased him.

Before definitely settling down to Manchester life, Mr. Winsor and two of his brothers visited Natal with the idea of coffee and tea planting, and the change in the means of communication may be guessed from the fact that, though they were in South Africa for nearly a year, only one letter from them reached England. Shortly after 1880, Mr. Winsor settled at Kegworth, in Leicestershire, whence he removed to Nottingham, in 1892, to become, and remain to the end, a devoted adherent and generous supporter of the High Pavement Chapel.

No notice of Mr. Winsor would be com-

plete without reference to his attachment to the Liberal cause in politics. He gave freely of time and energy and means to further it, and whether as leader of his party in the Loughborough Division of Leicestershire, or as chairman of one or other of the political associations in Nottingham, he was a power to be reckoned with. But hard fighter though he was, he always retained the regard and respect of his political opponents. He took a keen interest, too, in educational work, and was for a number of years Chairman of the Board of Managers of the High Pavement Day schools, after they had been taken over by the Education Authorities. He also bore an active share in the management of several of the more important Nottingham charities. He was a warm supporter of and liberal subscriber to the British and Foreign Unitarian Association, and the North Midland Presbyterian and Unitarian Association, of which latter he was for many years a member of Committee, and on two occasions President, while all the congregations in the Midlands were objects of his care. To the High Pavement congregation his death is a great loss. No one was more devoted to its interests or more anxious for its welfare; he was a regular attender, a generous helper, one who showed by his presence and active share in all congregational work how real his interest was. He filled most of the offices connected with the chapel, and particularly valuable were his services in all financial arrangements; nor was he less devoted to the Sunday school and other chapel institutions, and though he was unable to take such an active share in their progress as in that of the congregation, his counsel and his purse were always at their service, and his cheery presence at many a meeting was as helpful as his other aid to them was prompt and generous.

Mr. Winsor was a man who held his opinions strongly, and gave fearless utterance to them: a good fighter, he asked no quarter, though he gave much, but he was a truly kind-hearted and affectionate man, and a firm friend. His ear was ever open to the tale of sorrow, and few can ever know, though many may guess from their own experience, how generous he was in private life, and how many he helped in difficulty and distress. To all who knew him he has left a happy memory of a strong and kindly man. The funeral took place at Kegworth, on Saturday, April 19, when the Rev. J. M. Lloyd Thomas, formerly of the High Pavement Chapel, officiated.

In connection with the Women's League of Service a Public Meeting will be held at the Kingsway Hall on May 8 at 3 p.m. to urge the national importance of the Care of Motherhood. The Lord Mayor of London will preside. The speakers will be the Bishop of London, Cardinal Bourne, the Rev. R. J. Campbell, the Lady Emily Lutyens, Mr. J. Forbes Robertson, and Dr. Florence Willey. Admission will be free, but reserved seat tickets, price 5s., 2s. 6d., and 1s. can be obtained from the Secretary, Women's League of Service, 31A, Mortimer-street, W., or at the Kingsway Hall.

MEETINGS AND GENERAL NEWS.

DIVINITY DEGREES AT OXFORD.

"THE NOES HAVE IT."

[FROM AN OXFORD CORRESPONDENT.]

THE non-residents have once more "saved Christianity," and the possible atheists and Buddhists from Manchester or Mansfield Colleges will not be granted the B.D. or D.D. degrees, even if their merely intellectual attainments be superb, neither will any but those in "Holy Orders" profane the seats of the Examiners in Theology. Convocation, the Oxford "House of Lords," which might more properly be called the "House of the Country Parsons," has rejected with overwhelming majority the proposed statutes to extend the examinership in Theology, and the degrees in Divinity to those *not* of the Anglican fold. Although the resident professors, tutors, and other M.A.s had carried these same statutes by a majority of six to one, it lay in the power of the country clergy, or the Anglican laymen who possessed an M.A. degree and had kept their names on their college books, to defeat the all but unanimous desire of the authorities resident in Oxford.

The crush outside the Sheldonian Theatre was intense, for no adequate arrangement had been made for such unexpected numbers. As it was the galleries were well filled with interested non-voters, alike from the 'Varsity and from the general public. There was a very full attendance of Doctors of Divinity or Literature, among whom might be seen such widely different types as Lord Halsbury, Dr. A. J. Carlyle, Professor Sanday, and the Dean of Canterbury, Canon Scott Holland, Bishop Gore, and the Principal of that little but historic Theological College whose very presence in Oxford during the last 25 years has made such a practical question of undenominationalism, Dr. Carpenter, of Manchester College.

The speakers on behalf of reform were Dr. Lock, Warden of Keble, and Dean Strong, of Christ Church, whose honourable references to Manchester College in his recent public letter have caused so much comment. There was a commendable absence of the heated scenes that occurred at the last attempt to remove religious tests from theological examinerships and divinity degrees a few years ago. Then, cries of "Judas," "Antichrist," "Traitor" had been only too common. This time the only discordant note was the frequent cry of "Vote, Vote," or "'Vide, 'Vide," from the impatient crowd of visiting voters. They came with their minds made up, they desired no speeches from the reformers, they wished to vote for their Church and their "Christian University," and such they did. Only once did their faces fall: the Dean of Christ Church put a sharp question to his audience. "After all," he said, "who is the guardian of the Christian Faith?" All the "non-placets" fell into the trap; "The Church, the Church," they cried as one man—one presumes they meant the Anglican Church. "Exactly," replied the Dean, once the sound had ceased,

"that is precisely my opinion, the *Church and not the University!*" Neither the authority of both Archbishops, nor the desire of the Oxford faculty of Theology, nor the strong support of Canon Scott Holland, the Bishop of Oxford, and many other famous Churchmen, could suffice. The Christian Religion was in danger, and the voters were determined to rescue it from the possible sacrilege of hostile or unbelieving hands. It was done by a two to one majority, and both statutes were rejected. "How well they've been whipped up!" exclaimed an enthusiast in the gallery, delighted with the result. "This means a Royal Commission," remarked a prominent theological tutor, and one feels that *his* statement was nearer to the truth. More than one striking reference was made to Manchester and Mansfield Colleges. Such was Dr. Lock's allusion: "There had moved to Oxford two great centres for the Nonconformist ministry" (one wonders if he knew that Manchester had trained *Anglicans* under its great principle of Freedom from theological tests?). He pleaded for equal treatment, with Anglicans, for the competent students which these two colleges had sent in for the theological prizes and B.A. degrees, but who were debarred from the B.D. or the chance of an Examinership. Later the Dean of Christ Church mentioned Martineau's name as one to whose works one would go if desirous of studying religious philosophy. A cold and deadly silence followed; then a very outburst of righteous cries of "No! No! No!" from the scandalised out-voters. Professor Sanday leaned forward and spoke to the Dean, who repeated the phrase: "It would be better if more of us *did* read Martineau!" There was more than one critical moment in the debate, and many were surprised that it passed off as quietly as it did. When one went forth into the working life of the city, one wondered whether the exclusive and bitter Christianity defended by the country voters, or that broad and warmer-hearted Christianity of the Oxford Bishop and the Oxford resident tutors of Theology, was more in line with the spirit of the common Master!

The Dean of Christchurch, who has been a strong supporter of the proposed Statutes issued a statement in explanation and defence of his position. The following passage is worthy of wide circulation as a broadminded vindication of the principles involved:—

"It appears to be admitted that the existing arrangements for the Divinity Degrees can no longer remain unchanged. It is, therefore, for the University to determine what changes are required. The Professors have given long and detailed consideration to this matter, and they have decided (1) that the Degrees can no longer be closed to all persons not in Priests' Orders, or to all non-members of the Church of England; and (2) that there is no hope of establishing a system of concurrent faculties. I do not think that these points are seriously contested by anyone who knows the facts. The proposal put forward at the present moment is to bestow the Degrees as a recognition of learning, and not of personal conviction. It is

argued that in the event of a Buddhist satisfying the Board of the Faculty that he had an adequate knowledge of Christian Theology, and producing a thesis on some point definitely connected with Christian Theology, he would under the present scheme be admitted to a Degree in Divinity. That is true. No one has yet produced, to my knowledge, any evidence of a desire on the part of any actual Buddhist or other non-Christian for the Degree in Divinity. But this possibility, which appears to me little more than a debating point, has been made the crucial question by the opponents of the scheme. In this, I venture to think they have been astute but short-sighted. The Buddhist of their imagination has concealed from them the facts of the situation in Oxford in the light of which any possible change must be made.

"I think I may say without dispute that no Statute on this subject has any chance of passing the Congregation of the University which would close the Degrees in Divinity to students of Manchester College. Everyone here knows the sincerity and the value of the theological work done by members of this College; and I need only refer to the work of the late Principal (Dr. Drummond) on the Gospel of St. John and to books by the late Dr. Martineau for an illustration of works which would undoubtedly be thought worthy of a degree in theology at this or any other University. It is common, but I believe inaccurate, to describe Manchester College as a Unitarian college. The truth is, I believe, that it is not committed to Unitarianism or any other form of doctrine, positive or negative; but its members would certainly decline to accept any test of their religious opinions as a condition for the Degree. The opponents of the Statute will throw upon the University the necessity of defining Christian theology in such a way as to enlarge the present range of the Degree. I cannot help doubting whether they will be pleased if they find the University compelled formally to take its stand on a definition of Christian theology in which the affirmation, for instance, of the Divinity of our Lord has no place. And yet this is what must happen if we deal in the way which the opponents of the Statutes desire with the situation actually before us."

THE RETIREMENT OF THE REV. C. HARGROVE.

PRESENTATION BY THE CONGREGATION OF MILL HILL CHAPEL, LEEDS.

A VERY largely-attended meeting of the congregation of Mill Hill Chapel, Leeds, was held in the Priestley Hall, on the evening of the 24th ult., when the presentation to the Rev. Charles Hargrove, Mrs. Hargrove, and Miss Hargrove of the testimonial which had been subscribed for on Mr. Hargrove's retirement last September took place, the ceremony having been delayed owing to the prolonged illness which overtook Mr. Hargrove immediately after the close of his pastorate.

Alderman F. M. Lupton presided, and said they were there to bid farewell to Mr. Hargrove as their pastor, yet, at the same time, to welcome him as their

Minister Emeritus, and, thirdly, to say how glad they were to see him in apparently restored health.

Mr. Grosvenor Talbot said that Mr. Hargrove had a life to look back on which anyone might be glad to share, and he had, perhaps, done more good to the city than any other citizen. If they believed in special providences they would surely say that it was a special providence that had sent Mr. Hargrove to Mill Hill. It was fortunate, indeed, that the Rev. Chas. Beard, after meeting Mr. Hargrove, had suggested to his friends at Mill Hill that the latter would be a very suitable successor to Mr. (now Dr.) Carpenter. He (the speaker) was almost the only one now left of those who had taken an active part in the selection of Mr. Hargrove, and there was nothing in his life on which he looked back with greater satisfaction. Mr. Hargrove had preached to them for 36 years, and, being a student and a scholar, his sermons had always maintained that high standard of excellence to which they had been accustomed. As President of the British and Foreign Unitarian Association he had set a standard which made it difficult for others to follow him, and, on the Committee of Manchester College, Oxford, and as visitor to that College, he had been a splendid asset. In a sense they were that night closing a career, a career that had been equal to any of the other ministries going before it—and that was high praise, indeed, remembering his predecessors were Charles Wicksteed, Thomas Hincks, and Estlin Carpenter. Into his comparative retirement Mr. Hargrove carried such memories as very few possessed: he took with him the cordial esteem and warm affection of a congregation which was old in Leeds, and which, under his ministry, had maintained its reputation throughout the country. Might Mr. Hargrove's leisure give him more opportunity for work as he would wish for other churches and for the Unitarian body at large; but they would always be glad to welcome him at Mill Hill.

The Rev. W. R. Shanks (minister of Holbeck Unitarian Church) said he wanted to say that those at Hunslet and Holbeck Unitarian Churches were very grateful for the services Mr. Hargrove had rendered to them. He would also like to say a word about Mr. Hargrove's services in connection with the Yorkshire Unitarian Union. In a short time they would realise the great loss they had sustained from his comparative retirement. It was within his personal knowledge that there was a profound respect for Mr. Hargrove amongst the clergy and ministers of all denominations in Leeds. He was very proud that one of their ministers should have played such a valuable part in the civic life of Leeds. A minister would have plenty to do if he merely attended to the duties pertaining to his pulpit and his congregation, but Mr. Hargrove had done a great deal more than that. They were very sorry he was retiring from that ministry, and they saw no one who was to take his place.

Mr. F. J. Kitson, on behalf of the congregation, asked Mr. Hargrove's acceptance of a fur-lined overcoat and a purse containing £1,400. He said Mr. Hargrove seemed part of the chapel, and that chapel

almost seemed part of Mr. Hargrove. One thing that had impressed him in Mr. Hargrove's teaching was that he had always taught them that religion did not begin on Sunday morning and end on Sunday night, but that it went on throughout the week, and he had lived up to his own teaching. On more than one occasion he (the speaker) had been proud of the way in which the Vicar of Leeds (the Rev. S. Bickersteth) had spoken to him of Mr. Hargrove. Parting was bitter, but it would be sweetened for Mr. Hargrove by the knowledge of the love and esteem in which he was held. Subscriptions ranged from pence to pounds, but were all actuated by the same wish, to show the affection and appreciation the subscribers felt for Mr. Hargrove.

Miss L. M. Passavant presented a silver tray and tea service to Mr. and Mrs. Hargrove, with the following inscription:—

Presented to the Rev. Chas. Hargrove, M.A., and Mrs. Hargrove, as a token of affection and esteem for his splendid and faithful service of 36 years from October 1, 1876, to September 30, 1912.

She recalled the time when Mrs. Hargrove first came among them as a very young wife, and said they felt that her children in a measure belonged to them all. They desired to acknowledge with gratitude the share Mrs. Hargrove had taken in the work of the chapel, particularly in the Sewing Society, the Social Union, and in visiting.

Miss L. M. Passavant also presented to Miss Hargrove, on behalf of the congregation, a pearl pendant, set off by diamonds and aquamarines, with a gold chain, and said that she had been far more associated with the congregation than was usual with a minister's daughter. It was 20 years since she first became a teacher in the Sunday schools, and the chief things she had devoted herself to had more or less grown out of the school, viz., the Girls' Club and the Leeds Federation of Girls' Clubs. She (the speaker) did not know any other organisation in which members of the different religious denominations worked together to the same extent as in the last-named. The Band of Hope, also, owed its first beginnings to her, but, perhaps, the most important of all the things that she had done for the chapel and schools was the formation of a committee for the regular visiting of the homes of the scholars. They hoped soon to see Miss Hargrove back amongst them to take up with increased vigour the position and work from which she had been sorely missed.

The Rev. C. Hargrove, in responding, said he felt wholly unequal to the task before him. He had heard a story of the late Dr. Robert Collyer who, when he was leaving Chicago for New York, fled away without attending the farewell meeting that had been arranged. He was not going to defend Dr. Collyer's conduct, but had that been a farewell meeting, he would have been tempted to follow it. He was not giving up the active ministry, for during the last two months he had not had a free Sunday, but so long as he had health and strength for it, he was glad of it. He hoped that the freedom from regular

duty which had been granted to him would give him more opportunities of serving the cause in Yorkshire and throughout the kingdom. It was the third time that he found himself in that room as the chief person present. Thirty-six years ago last December, when the late Mr. Francis Lupton took the chair, he was welcomed as the new minister. He was then an almost unknown, untried man. It was an experiment that might have turned out disastrously, but they had trusted him, and had not been deceived. Most of those who were then active had passed away, including the man who was chiefly responsible for his coming to Mill Hill, Mr. Joseph Lupton. The next time was when he had attained his pastoral majority, and it was their friend, the late Lord Airedale, who took the chair. Then they had made him a most generous presentation. Now he stood there for the third time, and what was he to say to thank them? He thought there was no virtue rarer than gratitude, but, whether it was because of the Irish blood in his veins or not, he felt very grateful for every kindness shown to him. There was one thing he wanted to say, and that was how grateful he was for the thirty-six years which the Mill Hill congregation had borne with him. He knew that he had been trying at times, that there were people to whom his services had not been acceptable. Looking back at some of his old sermons he felt that he had spoken on some things which he ought not to have done, and that he had left untouched some things that he ought to have dealt with. Yet he could not remember a hard word being said to him all that time. In 36 years there was no man, even men much better than himself, who did not give cause for complaint. Perhaps it would have been better for him if he had heard more complaints. To think of the amount of affection and esteem that he had won had puzzled him, and he did not feel that he deserved it, but he appreciated it. As to those who had subscribed, he did not know what to say except that, pence or pounds, some gave more, he feared, than they could really afford, but he loved them all the more for it. Referring to Mrs. Hargrove, he said that, in a sense, she had been swindled. She had married, expecting that she would be the wife of a University Extension Lecturer, and it had turned out that she was to be the wife of a minister. There was one thing which she had done for the congregation: she had taken good care of their minister. She had given him counsel and comfort, and without her he should have done very ill. If a minister's wife never did a stroke of work directly for the congregation, she did great service if she gave her husband a home that was a delight to him. His daughter he had found, indeed, his right hand, so helpful, so willing, but with the one fault of being deceitful, for she would assure him that she was perfectly fit for work when she was nothing of the kind. He was looking forward to another meeting in the autumn, when the principal person would be the new minister. He could only say that, whoever he might be, he would receive from him every help that was in his power to give: he would take to him as a friend and as a son.

Miss Hargrove said she was most deeply

touched by the beautiful gift they had made to her, and by Miss Passavant's very kind words. In looking back her only regret was that she had not been able to do more. She had travelled a long way to be there that night, for it was a red-letter day in her life, and she could only pray that there might be many years left in which she should be able to do everything possible to her for church and schools.

The hall was tastefully decorated by means of plants kindly lent by Mr. F. J. Kitson, while Mrs. G. W. Jackson kindly undertook the arrangements in connection with the refreshments, which were served prior to the presentation.

FRIENDSHIP BETWEEN GERMANY AND ENGLAND.

ON Tuesday the annual meeting was held of the British Section of the Associated Councils of Churches in the British and German Empires for Fostering Friendly Relations between the Two Peoples; Bishop Boyd Carpenter taking the chair in the absence, through illness, of the Archbishop of Canterbury. It is gratifying to learn that the membership of the Council has increased during the last year by over 50 per cent., and now reaches the figure of 9,800, while a Canadian branch recently established already consists of over 800 members. The sister Council in Germany now includes over 4,000 members, and has also assumed an important position amongst the social organisations in that country. In his message to the meeting the Archbishop of Canterbury said: "I think we are passing through one of those zones in which a quiet and incidental dissemination of friendly intercourse and thought about the ordinary things which concern both nations is more valuable than 'explanations,' which are happily not needed, or asseverations of friendship which when reiterated are sometimes misleading. . . . We are able now to take as a matter of course things which needed to be asserted a few years ago, and to base on the friendly platform thus assured a common upbuilding and what is healthy and sound in the task to which both peoples are committed—the task of promoting, by the help of God, the well-being, the progress, and the peace of the world."

Among those present were Admiral von Eisendecker, Prussian Ambassador at the Court of Baden; Pastor Schwartzkopff, representing the German Council; and Baron von Kuhlmann, First Secretary of the German Embassy, who attended by special request of the German Ambassador. On the platform were the Bishops of Winchester and Lincoln, the Rev. Alexander Connell, President of the Free Church Council; Mr. Ernest Oldmeadow, representing Cardinal Bourne; Mr. Henry T. Hodgkin, Chairman of the Peace Committee of the World Missionary Conference; Sir John Kennaway, Lord Kinnaid, Dr. Holzberg, Mr. Barrow Cadbury, and others.

Speaking on behalf of the German Council, Pastor Schwartzkopff said, "Our

whole people downwards from the Kaiser to the humblest workman is for peace." The Bishop of Lincoln ridiculed the absurd conception of the "essential" German held by many Englishmen, and recommended closer personal intercourse between the two peoples as the best way of abolishing this superstition. Mr. Connell, for the Free Church Council, urged especially that China's pathetic appeal to the Christianity of the West should be accepted by that Christianity as a challenge to translate into action during the present year the essential spirit of its religion—the spirit of amity and good will. In the evening the German guests were entertained to dinner at the House of Commons, Mr. Dickinson presiding.

The report gives a most encouraging account of the progress of the Association, and refers with thankfulness to the way in which, at a time of dangerous European complications, the two Governments have been found hand in hand labouring to avert or to restrict the horrors of war. The circulation of the *Peacemaker* has largely increased, and the total number of copies distributed during the year has amounted to 94,000, of which over 70,000 have been sent to persons not connected with the Council. The Committee in Germany have brought out this year the first number of a quarterly journal entitled *Die Eiche*, edited by Dr. Siegmund-Schultze, to which reference has already been made in our columns. These two periodicals will now at regular intervals bring to the minds of thoughtful Englishmen and Germans alike the consideration that on their mutual forbearance and friendship greater issues depend than merely the individual supremacy or aggrandisement of one or other nation, and that Christian civilisation all over the world demands that the two greatest Teutonic Powers in Europe shall stand as co-operators rather than as competitors in the general advancement of the human race.

THE WHIT-WEEK ANNIVERSARIES.

THE Rev. W. Copeland Bowie writes:—"A number of ministers of congregations have intimated their intention of attending the Whit-Week meetings of the Association if hospitality can be provided on the nights of Tuesday, Wednesday, and Thursday, May 13 to 15. Mrs. Classon Drummond, 12, Worsley-road, Hampstead, N.W., is very kindly communicating with hostesses, and she will be glad to receive further offers of hospitality from any of your readers residing in or near London."

The Rev. F. Summers writes as follows:—"Will you please allow me, on behalf of the London Unitarian Ministers' meeting, to extend a cordial invitation to the country ministers to a special ministerial conference to be held at Essex Hall, on Thursday afternoon, May 15, at 3.30, when the Rev. Charles Hargrove, M.A., will give an address entitled, 'Thirty-seven Years a Unitarian Minister.' The Rev. W. Tudor Jones, Ph.D., will take the chair. There will be tea at 5 o'clock to which all are invited."

APPEAL.

The Rev. R. P. Farley writes from the London Domestic Mission, 46, Bell-street, Edgware-road, N.W.:—

"I should be glad if, through your columns, I might again appeal to those who kindly support our summer funds to send in their contributions to me at above address. The funds will be devoted to defraying the cost of (1) summer holidays for mothers and children who, without our help, would be unable to meet the expense of a couple of weeks in the country, (2) of single-day excursions for Sunday scholars, and (3) of other activities of the Mission, which are confined to the summer. Gifts of clothing, to be used for those who are being sent away on holiday, would also be welcomed."

A course of five lectures on "The Search for God," by Mr. Rabindranath Tagore, author of "Gitanjali," will be given at Caxton Hall, Westminster, under the auspices of the Quest Society, on Monday evenings, at 8.30, May 19 and 26, and June 2, 9 and 16. The proceeds will be given to the Brahma-vidyā Alaya School, of which Mr. Tagore is patron and āchārya. The lectures will be as follows:—May 19, "The Relation of the Individual and the Universe"; May 26, "Soul Consciousness"; June 2, "The Problem of Evil" (this will appear in the July number of the *Hibbert Journal*); June 9, "The Problem of Self"; June 16, "Realisation in Love." The lectures have already been given at Harvard University and elsewhere in the United States. Course tickets (transferable), 10s. each, may be obtained from Mr. J. M. Watkins, publisher, 21, Cecil-court, Charing Cross-road, W.C., or at the door of the lecture room. Admission to a single lecture 2s. 6d.

THE SOCIAL MOVEMENT.

THE BRADFORD TOWN PLANNING SCHEME
—MUNICIPAL ENTERPRISE—CONTINENTAL PARALLELS.

THE Bradford Corporation's scheme (passed a few days ago by a House of Lords Private Bill Committee) for the entire rebuilding of a large part of the city is, says the *Manchester Guardian*, one of the largest and boldest things that has ever been projected by a municipality in the way of replanning. The scheme aims at clearing away a network of narrow streets and alleys, at present occupied chiefly by warehouses and workshops, and laying out the district again, with an eye not merely to immediate needs but to the future growth of the city. Into the details of this great undertaking we cannot here enter, but the important point to notice is that the proposal is heartily supported by the municipality as a whole (not merely by a group of reformers), even by the owners of the property affected. Of the latter, who number 1,415, only about a fourth have actually dissented, and only three carried

their objection so far as to be represented before the Lords Committee. And if a great Yorkshire municipality consents willingly, and with its eyes open, to an expenditure of over £1,000,000, the mere Southron will be unable to find any ground of objection whatsoever to the proposals.

* * *

It is anything but a coincidence that so daring a venture comes from Bradford. For many years this great Yorkshire centre has been the seed-plot of wisely conceived and carefully executed social experiments, at first condemned as visionary or pernicious, and afterwards adopted by "the common sense of most." The bracing air of the fells has bred a race who are bold and clear-sighted enough to venture. Miss Margaret Macmillan's entrance into the public life of Bradford has been a wholesome ferment that has reacted in many directions other than her own specific mission of the care of the nation's children. Round her gathered a faithful band of stalwart workers, who influenced, even when opposed by, their fellows.

* * *

In great Continental municipalities, which deserve the name of modern and enlightened, the progressive spirit which the social student observes to-day is often the unbroken tradition of generations, or even centuries. Frankfurt, as its name implies, was a free and independent town, which fought against the tyranny of princes, as to-day it is in the foreground of opposition to bureaucracy and absolutism. Freiburg, with its splendid municipal theatre and University, which owes its latter-day development to the enlightened policy of its devoted Oberbürgermeister Herr Winterer, has also for generations past been a centre of progress. Düsseldorf, not to speak of Munich, has also had a long tradition of devotion to art, which can be traced to the active patronage of a few individuals in the first instance. Ghent, which many of us will revisit in this Exhibition year, has never known a time when its active spirits were not striving for some noble cause of popular liberties. To-day its great co-operative is the heir of the weavers who opposed the Counts of Flanders and the Dukes of Burgundy.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Astley.—The annual school sermons were preached on Sunday, April 27, by the Rev. J. Islan Jones, M.A., of Halliwell-road, Bolton. The attendances, owing to the inclement weather, were not so large as usual. The collections and donations amount to £22.

Boys' Own Brigade: London Battalion.—At Stamford-street Chapel on Tuesday night, April 29, the annual gymnastic competition for the Marian Pritchard Memorial Shield was held, and four teams entered, representing the 1st Company (Stamford-street), the 3rd Company (Mansford-street), the 4th Company (Essex Church), and the 5th Company (Dingley-place). Exercises on the parallel bars and vaulting horse, and in physical drill, were submitted, and the judge (Mr. J. H. Garrow,

teacher of Gymnastics at the University College School, Hampstead) awarded the following marks for parallel bars, vaulting horse, and physical drill:—5th Company, 465.5; 3rd Company, 447; 1st Company, 385; 4th Company, 341. The highest individual total of marks was obtained by Sergt. Jackson, of the 4th Company, who gained 63.5 out of a total possible 70. After the marks had been made known, and the judge had given his discerning and encouraging criticism of the work done, the Shield was awarded to its holders for last year, the 5th Company, by the Brigade President, Mr. Ronald P. Jones.

Dorchester (Mass.).—In the passing away of Mrs. Emily Fifield at her home in Dorchester, Mass., at an advanced age, the kindred churches in America have sustained a great loss. Mrs. Fifield was the organising secretary of the Women's National Alliance in America. She was the prime mover on its foundation, and gave thirty years of hard, unstinted labour to its service, leaving it a great society of over three hundred branches, and one of the most powerful and influential religious organisations in the United States.

Heywood.—The school sermons were preached on Sunday last, April 27, by the Rev. J. H. Weatherall, M.A., of Bolton. There were good congregations, although the day was not very favourable, and the choir, which rendered special anthems, was augmented by the children and elder scholars. The offertories for the day amounted to £56.

Leeds.—A large number of the members of the Unitarian Friendly Society assembled in the Priestley Hall on Friday evening, April 25, on the invitation of the Trustees, Messrs. F. J. Kitson, H. Herbert Kitson, and G. E. Verity, to celebrate the jubilee of the Society, which was founded by the late Lord Airedale in 1863. The platform was beautifully decorated with plants kindly lent by Mr. F. J. Kitson, and the portrait of Lord Airedale was overhung by the committee with a wreath composed of laurel leaves and roses, which was afterwards laid on the grave of the founder. The chair was taken by Mr. F. J. Kitson, senior trustee, supported by Messrs. H. Herbert Kitson and G. E. Verity, co-trustees, the Rev. Charles Hargrove, M.A., Grosvenor Talbot, J.P., and Charles Stainer, president, the Revs. R. W. Shanks and H. Tavener being in the audience. The Chairman expressed his pleasure that such a celebration had been arranged. It was a personal pleasure to be a trustee of such an excellent society, and with the late Lord Airedale, who, had he been living, would have had great delight in taking the chair, he believed in making strong reserves, which are the safety of any society. The present membership was 364, and its funds amounted to £2,980. Mr. Charles Stainer, president, paid a tribute to the founders, and in particular to the names of Kitson and Lupton. He had been through the old minute book, and for the 50 years the name of Kitson was written in every year. He concluded his remarks by asking all to rise in their places to the memory of the founders. The Rev. Charles Hargrove, in moving a vote of thanks to the trustees for entertaining them, said that the one thought that evening was of the founder. He paid a high tribute to Lord Airedale, and spoke of his greatness as an engineer, politician, and a statesman. But two things he had heard him say—(1) that he was proud that he was the founder of that Society; (2) that he was one of the principal founders of the Old Scholars' Union. Mr. Grosvenor Talbot seconded the resolution. The resolution having been heartily carried, it was responded to by Mr. G. E. Verity. A vote of thanks to the chairman was subsequently proposed by Mr. John Robinson, and seconded by Mr. Edward Hill, secretary. A musical programme followed.

London: Islington.—In aid of the funds of Unity Church Ladies' Committee, a dramatic performance was given in the school-room on Tuesday, April 22, friends from Highgate, Kentish Town, and Newington Green co-operating. Much of the success of the performance was due to Miss Annie Hall, who acted as stage director. Music was supplied by a ladies' band, which included Miss Amy Withall as a violinist, and Miss C. Capleton at the piano. On Wednesday, the 23rd, the performance was repeated on behalf of the North London Nursing Association.

London Lay Preachers' Union.—At the meeting of the Union held on Monday, April 28, a sermon was preached by Miss Amy Withall on the text, "My yoke is easy and my burden is light." Sermon schemes on the same text were presented by several members, and a very interesting and helpful conference followed, in which the President (Mr. E. R. Fyson), the Rev. W. H. Drummond, Miss Francis, and Messrs. Beckwith, Greenfield, Ross, and Colyer took part. It was announced that the Union was to have charge of the London van for a fortnight in June, and that it would also co-operate with Mr. Spedding in the open-air work which he is contemplating, in addition to the van meetings.

National Conference Guilds' Union.—The twelfth annual meeting of the Union was held at Unity Church, Bolton, on Saturday, April 19. The proceedings were conducted by the Rev. W. H. Lambelle, the President. There were also present the Rev. J. J. Wright, Vice-President; Mr. H. P. Greg, Treasurer; Mr. David Little, the Rev. Dendy Agate, Edward Morgan, W. G. Price, H. Fisher Short, and C. M. Wright, Secretary. In addition to delegates and friends from guilds in the immediate neighbourhood, there were representatives from Chowbent, Leigh, Hale, Altrincham, Sheffield, and Mossley. A guild is in prospect at Park-lane, whose new minister was accompanied by thirty-five friends. There were also young men from Hindley, where it is hoped a guild may be started next winter. The Secretary read the Council's report, which opened with words of welcome to the guild at Mill-street Domestic Mission, Liverpool, which joined the Union during the year. Reports of good, steady, and useful work had been received from the various branches. The prize essay scheme had been revived during the year. Book prizes to the value of 15s., 10s., and 5s., were offered for the three best essays on "The Application of the Parable of the Talents to Modern Life." The successful essayists were Miss Francis (Blackfriars), first prize; Miss Melland (Hale), second prize; Miss K. Ford (Norwich), third prize. A satisfactory financial statement was presented by the Treasurer. Special thanks were given to the Secretary, the Rev. C. M. Wright, on his retirement after five years' service. The following appointments were made:—President, the Rev. W. H. Lambelle; Vice-Presidents, the Rev. Joseph Wood and the Rev. J. J. Wright; Treasurer, Mr. H. P. Greg; Secretary, the Rev. H. Fisher Short; Council, Miss Ada Short, Miss M. Twist, Messrs. H. Whitaker, R. M. Entwistle, the Revs. J. C. Ballantyne, John Ellis, E. Morgan, J. A. Pearson, W. G. Price, M. Rowe, E. Thackray, and C. M. Wright. In the evening a largely attended and enthusiastic rally was held. After prayer had been offered by the Rev. Dendy Agate, addresses on "Guild Work and Ideals" were given by the President, Miss Ada Short, Mr. M. D. Eppestone, Mr. Lawrence Redfern, the Revs. C. M. Wright and H. Fisher Short.

Sheffield.—The 102nd anniversary services in connection with the Upper Chapel Sunday school were conducted by the Rev. E. A. Voysey, M.A., last Sunday, when there were good attendances at both services. The collections showed an increase on last year.

Walmsley.—An important page in the history of Walmsley Unitarianism was written on Saturday, April 26, when the members celebrated the bicentenary of the erection of the chapel by the Rev. James Milne in 1713. The service and meeting were of a very hearty character. The first meeting was held in the chapel, and here on the left hand side of the pulpit, as the congregation look at it, a memorial tablet has been erected. It consists of a white marble slab, and the inscription reads as follows:—"Bi-Centenary Memorial, 1713-1913. This tablet was erected to the glory of God, in grateful memory of our forefathers who built this chapel, A.D. 1713, for Liberty, Truth and Worship, and to the faithful men who have successively ministered to the spiritual needs of the congregations. The Rev. James Milne 1713, Rev. R. Waterhouse 1731, the Rev. John Helme 1745, the Rev. John Aspinall 1762, the Rev. John Taylor 1783, the Rev. Thomas Davis 1790, the Rev. Thomas Jones 1811, the Rev. Noah Jones 1819, the Rev. Wm. Probert 1821, the Rev. J. H. Matthews 1871, the Rev. E. Allen 1878, the Rev. E. E. Jenkins 1904-April 26, 1913." There was a crowded congregation, and Miss Allen, of Altrincham, daughter of the late Rev. E. Allen, who ministered at Walmsley for 26 years, unveiled the memorial, whilst the Rev. J. H. Weatherall, of Bank-street, preached a most interesting sermon, basing his remarks on the wording of the tablet. Madame Haslam appropriately rendered the solo, "The Voice of the Father." Tea was afterwards served in the schools, and this was followed by a public meeting in the schools, which were crowded. Mr. J. B. Gass, J.P., presided, and he was supported by the Revs. E. E. Jenkins (present minister), J. J. Wright (Atherton), J. H. Weatherall (Bolton), W. F. Turland (Hindley), and E. D. Priestley Evans (Bury), Councillor Cameron (Accrington), and Messrs. Alfred Pilling and Isaac Barrow (Westhoughton). The Rev. E. E. Jenkins had composed a special and appropriate hymn, and this was heartily sung. A letter was received from the Rev. J. Hardinge Matthews, a former minister, and addresses full of congratulations and memories of the past were given by the Chairman the Revs. J. J. Wright, and E. D. P. Evans, Messrs. A. Pilling and Isaac Barrow, the Rev. E. E. Jenkins and others.

West Kirby.—The annual meeting of the West Kirby Free Church was held on April 23, when, after the usual business, a letter was read from the Rev. H. W. Hawkes, stating his wish to resign active work on October 31. Great regret was expressed, but it was felt right to accept his decision, coupled with the hope that his health would allow of his giving occasional help to the church, of which he has been the first and only minister.

Yorkshire Unitarian Union.—At the tea following the Committee meeting of the Yorkshire Unitarian Union, held at Leeds on April 29, a friendly presentation was made to the Rev. W. H. and Mrs. Eastlake, on the occasion of their golden wedding, the actual date of the marriage being April 7, 1863. Mr. Eastlake received a watch and an easy chair is to be given to Mrs. Eastlake, many members of the Committee having joined in providing the presents. Mr. Eastlake, who is 77 years of age, retired from the regular ministry at Idle three years ago, but his occasional services are still available in the Yorkshire district. He is also known as a worker in the temperance cause.

NOTES AND JOTTINGS.

THE PRESERVATION OF BOX HILL.

It was remarked recently in the *Spec-tator* that although George Meredith died four years ago, as yet no memorial has

been erected to him at Box Hill or elsewhere, and there is no visible sign except the cottage in which he lived to associate him with the neighbourhood. It was suggested that, if there was any prospect of the land being sold, no more fitting testimony to the genius of Meredith could be devised than the purchase and dedication to the public of Box Hill itself. There has been some correspondence in the *Times* as a result of this, and among others Lord Francis Hope, as tenant for life of the Deepdene Estate of which Box Hill forms a part, writes to explain the circumstances which have induced him to offer facilities for building within this area, which is thus in danger of having its natural beauty spoilt by the erection of houses, and being changed into a merely pleasant suburb. This would seem to be a matter for negotiations between the National Trust and the owners of the property, for the purpose of trying to maintain Box Hill and the land in the immediate vicinity as the inalienable heritage of the nation.

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A WRITER who has had twenty-three years of forest administration in Cape Colony gives it as his opinion that the natural solution of the question is to turn the area into a State forest. That would be the course followed on the Continent of Europe, and in those parts of the Empire where forestry receives due consideration. In its nearness to London, he points out, the area is comparable to the beautiful State forests of Compiègne and Retz, near Paris, and of Soignes, at the very gates of Brussels. These State forests are not only of inestimable value to the people of Paris and Brussels, but yield a return equal to the rental value of second-class agricultural land. It might not be possible to secure a sufficient area, on or near Box Hill, to produce any appreciable quantity of timber; and in that case the purchase price would have to be eked out by the sale of a certain number of building sites, and perhaps also by local grants-in-aid. The building sites that have been allowed near Compiègne have been regulated by the Forest Department so as not to interfere with the natural beauty of the forest; and, of course, a building site near an inalienable State forest at once acquires a special value of its own.

THE PROTECTION OF BIRDS.—

Sir Harry Johnston, who is still pursuing his active campaign on behalf of the useful and beautiful wild birds which are being so ruthlessly destroyed, has sent copies of letters which have recently passed between him and the secretary of the Plumage Committee and Textile Trade Section of the London Chamber of Commerce to the *Times*. He enters in great detail into the question of the harm done by the destruction of insect-eating birds, particularly those which destroy the tsetse flies, mosquitoes, and other blood-sucking flies of Africa, and suggests that, at once, the secretary for the British Museum (Natural History) or the secretary to the Zoological Society, or perhaps the two jointly, should, with the aid of those capable of throwing light on the subject

be asked to compile a list of species, genera, and perhaps families of birds which ought to be placed on the prohibited list. This should be the first preliminary to a thorough investigation leading up to legislation in our own country, and "unceasing diplomatic intercessions" with other Governments to bring about an international agreement for the protection of the birds which is as much an economic as an æsthetic necessity.

THE CENTENARY OF PEACE AMONG ENGLISH SPEAKING PEOPLES.

The members of the British Committee who are visiting America in connection with the centenary celebration of British-American peace sailed for New York last Saturday. Before their departure they had a special audience of the King, who said that the permanence of peaceful relations between the English-speaking peoples was an object which he had very much at heart. Shortly after landing the delegates will be received in audience by President Wilson, and the Conference between representatives of Great Britain, the United States, and Canada to be held in New York from May 5 to May 9, will be opened by Mr. Roosevelt, chairman of the American Committee. The names of the delegates are as follows:—Lord Weardale, Earl Stanhope, Sir Arthur Lawley, Sir George Reid, Sir Herbert Maxwell, the Hon. Neil Primrose, Mr. J. Allen Baker, Mr. A. Shirley Benn, Mr. Moreton Frewen, Mr. Henry Vivian, and Mr. G. H. Perris (secretary).

THE SCARCITY OF BAD BOYS.

We learn from the *Manchester Guardian* that the London County Council is faced with a strange dilemma. London boys are getting so good that the Council cannot find enough bad boys to send to an agency which was established many years ago, to place them out on farms in Wales. Once 100 boys could easily be obtained, but now it is a struggle to get 40. Recently the Feltham Industrial School had to be closed owing to the want of boys whose characters were in need of improvement, so that London is to be congratulated on its inability to produce the kind of material upon which these institutions depend for a continuance of their work. The law at present makes it impossible to send good boys out into the world by means of such agencies as that established by the Council in Wales, so there are good vacancies on the farms selected which cannot be filled.

THE PREVENTION OF SMOKE.

A Bill promoted by the Smoke Abatement League has been introduced to the House of Commons by Mr. Gordon Harvey, the President of the League. It deals with the smoke nuisance only on its industrial side, but its provisions are stringent in regard to furnace smoke, which includes, for the purposes of the Bill, smoke from the furnaces of any vessel in territorial waters. The provisions of the Bill have received the approval of the local authorities in twenty-nine of the largest municipalities in the kingdom, including Liverpool, Manchester, Bradford, Glasgow and Belfast.

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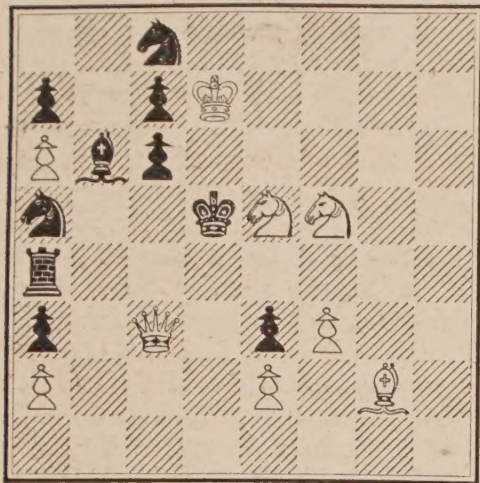
BY PHILIP H. WILLIAMS, F.C.A.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received by Tuesday week following publication.

PROBLEM No. 4.

BY ARTHUR G. STUBBS.
(Specially Contributed.)

BLACK. (10 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION TO No. 2.

1. B. R4 (key-move).

Correct solutions received from the following:—W. E. Arkell, F. H. B. (also of No. 1), H. S. Brandreth (Florence), E. C., H. G., Stanley Greenhalgh, A. J. Hamblin, A. Mielziner, T. L. Rix, F. Robinson, E. Wright, W. H. Coventry, R. E. Shawcross, F. S. M., E. Butterworth, Max Fisher, G. Ingledew, Rev. B. C. Constable, and Percy Grimshaw. Those who were incorrect will see that if 1. Kt. Q4, ch, the K can escape. 1. Kt. QB7 is answered by 1... K. Q3. One solver suggests that Q. R3 is mate at once! He overlooks that 1... P. B4 covers the check, mating next move being impossible. A good problem never begins with a check. If a checking move solves a problem, it is an oversight by the composer. I speak, of course, of ordinary problems, though eccentric puzzles are sometimes solved by a check; the method is not considered artistic.

TO CORRESPONDENTS.

H. G.—I shall not submit diagrammed three-movers yet awhile. Possibly I can arrange to have two diagrams later on. There is a great charm in miniature three-movers, however. I have composed upwards of fifty, with no more than seven men on the board. Here is an amusing little one, and not difficult:—White (4 men): K at QKt 3, R at K6, B at KB4, Kt at KKt7. Black (1 man): K at Q6. Mate in three. There are only five men in all.

A. H. Ireland and W. Geary.—Thanks for problems.

My readers may be interested to know that our No. 1, specially constructed to inaugurate this column, took me two hours to compose; this includes final analysis to ensure that no other method than my own is possible. It is my 942nd problem! The composer, ever striving for some beautiful piece of play, is always liable to overlook some ugly method of procedure which is instantly apparent to the solver. It is an irksome task to search for second solutions (or "cooks" as they are sometimes called). One dreads to discover them, since these tiresome defects are sometimes quite impossible to eradicate.

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